

The Lion

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The Lion is a merely parochial newsletter for members only of St. Mark's Parish, Denver, Colorado. The Christians were first called 'Catholic' at Antioch (St Ignatius' *Epistle to the Smynians*)

Psalm lxxxi (BCP Ps. 82)

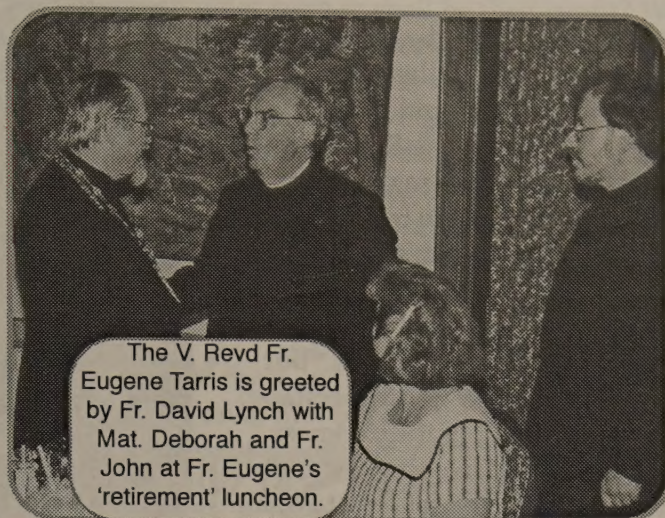
by The Revd. Patrick Henry Reardon, Editor of *Touchstone Magazine*

IN the Gospel of St. John (10:34f) our Lord gives us a key to understanding Psalm 81 (Hebrew 82), when He quotes and interprets a line therefrom: "Jesus answered them: 'Is it not written in your law, I said: You are gods? If it called them gods to whom the word of God came . . .'" In context, those "to whom the word of God came" were the ancient judges and rulers of Israel. That is to say, the Bible actually uses the word "gods" to refer to certain men who exercised an exalted and godly office, human beings who, because the word of God came to them, served as judges to God's people.

It is a rather high thing to speak of judges as "gods," but the impulse to do so makes some sense if one bears in mind that judging is itself radically and ultimately a divine prerogative.

Indeed, this latter truth is the real point of the psalm: "God stands in the gathering (synagogue) of the gods. In their midst He judges the gods:

Fr. Eugene is presented a plaque in thanks for his years of service to St. Herman Parish by Lawrence and Diana Linnen.



The V. Revd Fr. Eugene Tarris is greeted by Fr. David Lynch with Mat. Deborah and Fr. John at Fr. Eugene's 'retirement' luncheon.

'How long do you judge unjustly, and respect the persons of the sinful? Give judgment for the orphan and the poor man, grant justice to the man meek and needy. Deliver the needy and poor man, save him from the hand of the sinner.' But they do not know nor understand; they walk about in the darkness. Let all the foundations of the earth be shaken. I said: 'You are gods, and sons of the Most High, all of you. You will die, nonetheless, like men, and fall like one of the princes.' Arise, O God, and judge the earth, for You will inherit all the nations."

It would be easy, one supposes, to read this psalm as a simple calling of human judges to task by reminding them that, at the end, they too will face the higher tribunal of the justice of God. Read in this way, the sense would be that of Socrates, at his trial, reminding his own judges that he was about to go to the gods above, who could distinguish between a just and an unjust man.

This entire psalm is chanted during the Divine Liturgy of the Great Vigil of Pascha, in lieu of the traditional Alleluia, just before the Resurrection story in the gospel of the day (Matthew 28:1-20). During this psalm, the priest walks all around the church strewing handfuls of bay leaves over all the people as a sign of Christ's victory over sin and death. After each verse of the psalm the entire congregation sings, in the imposing seventh tone and with full-throated voice, the antiphon "Arise,

Remember when Madam Albright was projecting 44,000 Albanian casualties in Kosovo and accusing the Serbians of Genocide? Those projections were later reduced to 11,000 then 2,000. This month the Spanish Forensic Anatomical Institute of Cartagena will report to the War Crimes Tribunal at the Hague, after extensive research, their discovery of a total of 187 cadavers -about the number you would find in Chicago without aeral bombardments. -jcc

O God, and judge the earth, for You will inherit all the nations."

"Arise, O God, and judge the earth" is a cry for the Resurrection of Christ. All of the injustices of human history come from a single source, which is man's enslavement to the powers of darkness. This is the deeper root and more radical meaning of the line: "But they do not know nor understand; they walk about in the darkness." It is in the Resurrection of Christ, in the great earthquake that accompanied the rolling away of the heavy stone from the door of his tomb (cf., again, Matthew 28:2), that we find the real meaning of the line that reads: "Let all the foundations of the earth be shaken."

The divine judgment, manifest in the Resurrection of the Lord Jesus, is not a simple forensic decision but a vindication of God's righteousness against the enslaving forces of demonic darkness. It was they who aspired to equality with God. The Christian sense of Psalm 81, then, is very much the same as Psalm 67: "Rise up, O Lord! Let Your enemies be scattered, and let those who hate You flee before You."

To pray for the vindication of God's righteousness, as we do in this psalm, is to make a distinctly political prayer. Indeed, all true prayer is possessed of a certain political component. When Christians pray on earth, a kind of political interest is stirred in the heavens. Our prayer ascends in God's sight as the incense, to the tone of trumpets, we are told, and God's angel pours on the earth "hail and fire mingled with blood" (cf. Revelation 8:4-7). Pharaoh's throne is once again threatened. When we pray, God arises to judge the earth in His righteousness. §



Natalie Lickteig with clothing made for the **St. Raphael Orphanage** (Madre Ines) in Guatemala. Natalie is a skilled seamstress and has made over twenty jumpers for these little girls. Recently, Mat. Deborah sent 8 boxes of clothing to Madre Ines and 4 boxes of clothing to **St. Innocent Orphanage** in Mexico.

Thanks to all parishioners who have made jumpers and hats, and for their generous donations of clothing, linens, and cash. Thanks to Stephen Greenlee for covering the shipping costs. These needs are ongoing and so contributions are most welcome. §

Prof. Susan Jane Scofield Tripp fell asleep in the Lord on Saturday, 18 September at 10 PM while Fr. John was offering Commendatory Prayers. With her at the bedside were her husband Raymond P. Tripp, and her dear friends Nicole Cavallaro, and Matushka Deborah. Although in the world she was known for her brilliant mind and extensive knowledge of languages, literature, and mathematics, her sisters in Christ saw her as a gentle, kind, generous, and devoted Orthodox Christian. She was active in the Church Women and a Director of the Altar Guild. Susan baked most of the Altar Bread for our Parish and trained others from St. Mark's and St. Augustine and St. Columba in this craft. She was a most valued participant in the Sunday Class, the C. S. Lewis Society, the Concert Series, and sponsored several women for Baptism and Chrismation. Her love of Evensong and Plainchant was manifest in her constant attendance at the evening prayers. Prof. Raymond Tripp plans a window for the Our Lady of Walsingham Chapel in Susan's memory. Contributions have so far been received from:

Nicolette L. Cavallaro
Fr. John & Matushka Deborah
Barbara L. Nelson
Elma May Bunting
Annabelle Walker
Katherine Brown

Capt. Joseph & Susan Mahan
Stephen Greenlee
John and Nancy Branson
Virginia Tschanz
Donald Gammons



GRANT me silence, Brethren, that you may hear from me words that will help you now and that one day you will need. For it is when we are gravely ill that we most need the help of the physician; it is when our eye is painful that we carefully apply an eye-salve. Whoever does not suffer this pain, let him not interrupt but listen; for it is no hardship to learn of the medicine that can help you. But he who has this pain in the eye of his soul, and is tormented by it, let him be more attentive, and let him open this eye to let in the eye-salve of the word of salvation, and by this he shall receive not only comfort, but a remedy also. For it is certain that whoever suffers pain in an eye, and will not open it, that the physician may pour in the eye-salve, the lotion will be spilled outside the pupil, and the eye itself remain painful. So is it with the soul in suffering; should it because of the weight of its grief close itself to the word of comfort, and refuse its saving help, it will begin to suffer yet more, and perhaps come to feel that sorrow of which the Scripture says: *The sorrow of the world worketh death* (II Cor. vii. 10).

The blessed Apostle Paul, the teacher of the faithful, the saving physician, says there are two sorrows: one good, the other bad; one profitable, the other unprofitable; one that saves us, another that ruins us. And so that what I am saying may not appear doubtful to anyone, I shall recite to you his own words: *For, He says, the sorrow that is according to God worketh penance, steadfast unto salvation; but the sorrow of the world worketh death.*

2. *Does mourning profit us, or not?* Let us therefore, Brethren, consider this sorrow which is now dose to us, that troubles our breast, that makes itself heard in our voice; is it profitable to us or unprofitable, does it help us or harm us? There lies in front of us a lifeless body. It lies upon the bier, a man without the man. It has members, yes; but without spirit. Called, it does not answer; spoken to, it does not hear. It lies there, pale of face; in appearance so changed that through it we look on death itself Let us think furthermore of its unbroken silence; and let us reflect on its past joys:

SAINT
JOHN
CHRYSOSTOM,
- Bishop and Doctor -
*On the
Consolation
of Death*



on what were *or* shall be their profit? We think of the deceased's relatives; words of tender compassion come to our mind; we grieve for the end of a long friendship. These no doubt are the things that cause our tears, that move us to sorrow and lamentation, that plunge us in deep sadness.

Against these so powerful, these so human weapons of grief we must first oppose the thought that everything that is born into this world must die. For this is the law of God and His immutable decree, which, after his sin, the first of the human race received when God said to him: *Dust thou art, and into dust thou shalt return* (Gen. iii. 19). What new thing then has happened, when a man who was born to this has fulfilled the divine law and sentence? What new

thing has happened, if a man born of mortal men renders to his own nature the debt he could not escape? That is not strange which is from of old, nor unheard which is of every day, nor unusual which is common to all men. If we know that our fathers and our forefathers have gone by this way of death, if we have heard that even the patriarchs and prophets, from Adam the first created, did not leave the world save by the way of death, let us uplift our spirit from this deep of sadness: for what this man owed, this man has paid.

And since he has in truth repaid a debt, what grief can there be? It is truly a debt; which no money can repay. It is a debt from which neither virtue nor wisdom nor power can free us; which not even kings can escape. I would wholly encourage you to increase your grief, if it was something with which you could redeem or postpone the debt, or if it came from your own neglect or parsimony. But since it is the firm, immutable decree of God, we grieve in vain, asking ourselves why he should die, since it is written: *To the Lord God belong the exits of death* (Ps. lxxvii.20 [BCP 68:20]). If we accept in our soul this common con-

dition of life, it shall be as if the afflicted eye of the heart begins, as it were, to be relieved by the first healing infusion.

3. *Excessive grief is contrary to reason and also full of peril.* But, you Will say, I know that this is the common lot. I know that he who is dead has but paid a debt. But I am recalling past happiness; I think of those he left; I miss his company and affection. If you are grief-stricken because of those things, you are deceived, you are not being led by reason. For you should know that the Lord Who gave you that happiness, can give you another and even more perfect one, and that He Who bestowed on you this relationship is able to replace it in due time. You should think of his gain who has died, as well as of your own. Far so it was expedient for him; as it is written: *He was taken away lest wickedness should alter his understanding, or deceit beguile his soul. For his soul pleased God. Therefore he hastened to bring him out of the midst of iniquities* (Wis. iv. 11, 14).

Of loving companionship what shall I say, since time so makes for forgetfulness, that it will seem as if it never was? What time therefore and the day will do, much more should reason and calm reflection. And we should reflect most on the divine sentence, spoken through the Apostle, *that the sorrow of the world worketh death* (11 Cor. vii. 10). But if delight and present advantage or mutual love are things of this world and its fleeting joys; and if because of them you are downcast in spirit and sorrowful in soul, take care this does not become a deadly weakness. Repeating it, I say again and again: *The sorrow of the world worketh death.* How does it work death? Because too much grief is wont to lead either to doubt, or to ruinous blasphemy.

4. *Lamentation was lawful for those before Christ. Why Christ wept over Lazarus. It is no longer lawful to mourn the dead.*

But someone will say: Do you forbid us to mourn the dead, when even the patriarchs mourned, and Moses that great servant of God, and later many of the prophets, and especially since Job, a most just man, rent his garments at the death of his children (Job. i. 20)? it is not I who forbid you to mourn the dead, but the Apostle, the

Illuminator of the Gentiles, who pronounces these words: *And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope* (1 Thess. iv. 12). The brightness of the Gospel cannot be obscured, because they who were before the Law,

or who were under the shadow of the Law, lamented their dead. And rightly did they weep, for Christ had not yet come down from the heavens, Who by His Resurrection has dried that fountain of tears. Rightly did they weep, for the sentence of death still endured. Rightly were they mourned, for the resurrection of the dead was not yet proclaimed. Some among the saints hoped for the Coming of the Lord, but meanwhile they mourned their dead: for they had not yet seen Him in Whom they hoped. Then at length Simeon, one of the holy men of old, who before had been troubled in mind at the thought of his own death, after he had received the Lord Jesus, a child according to the flesh, in his arms, he rejoices at his going forth, saying: *Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen thy salvation* (Lk. ii. 29, 30). O blessed Simeon! Because he has seen what he hoped for, he now looks to death as to his peace and rest.

But you will say: We read in the Gospel, that they wept for the daughter of the ruler of the synagogue (Lk. viii. 52), and that the sisters of Lazarus wept for him (Jn. xi. 31). But they still belonged in mind to the Old Law; for they had not yet seen Christ risen from the dead. Even the Lord Himself wept openly for Lazarus already in his grave; not that He might give us an example of weeping for the dead, but that He through His tears might show He had taken to Himself a true body. He wept also, and from human love, for the Jews who were not to believe in Him, even after He had given them such a sign. For the death of Lazarus could not have been the cause of His tears, since Jesus Himself had said that Lazarus slept, and had promised to go and waken him; which He did.

5. The ancients therefore, before the Coming of Christ, had their own tradition and their own limitation in understanding. Now however, from the time the Word was made Flesh, and dwelt

Pictured on the opposite page with the icon of the Lord's mighty Resurrection are: Reader Eugene Schmidt, Dr. Max Greenlee Sr., Charles Voigt Sr., and Prof. Susan Jane Scofield Tripp. All reposed in the Lord in 1999. "Rest eternal grant unto them, O Lord. And may light perpetual shine upon them for endless ages with thy blessed ones. For thou art gracious."

amongst us; from the time the New Adam undid the sentence pronounced against the first Adam; from the time when the Lord hath destroyed our death (11 Tim. i. 10) by His own death, and on the third day rose again from the dead, death is no more terrible to those who believe. We fear not the end of our day, for *the Orient from on high hath visited us* (Lk. i. 78). The Lord Himself Who cannot lie cries out to us: *I am the resurrection and the life; he that believeth in me, although he be dead, shall live; and everyone that liveth and believeth in me shall not die for ever* (Jn. xi. 25, 26).

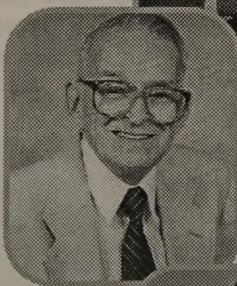
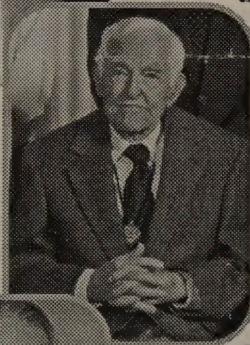
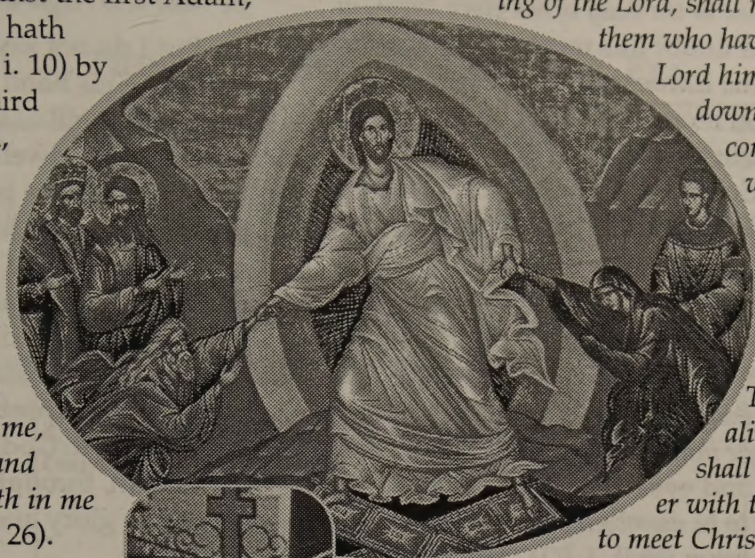
Dearest Brethren, the divine voice has spoken clearly: that he who believes in Christ and keeps His commandments, even if he be dead, shall live. The blessed Apostle Paul, receiving His words and clinging to them with all the power of his faith, teaches us: *We will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful* (1 Thess. iv. 12). O wondrous proclamation of the Apostle! In one sentence, and before he utters his teaching to us, he commends to us the resurrection. For he speaks of the dead as, *them that are asleep*, so that saying they are asleep he testifies that they shall without doubt rise again. Concerning *those that sleep*, he says, *be not sorrowful, even as others who have no hope*. They who have no hope are stricken with grief; but we who are the children of hope, we rejoice. What our hope is, he tells us: *if we believe that Jesus died and rose again: even so them who have slept through Jesus, will God bring with him* (v. 13). While we live this life, Jesus is our salvation; departing from it, He is our life. *For to me*, he says, *to live is Christ; and to die is gain* (Phil. i. 21). Clearly, *gain*; because of the distresses and tribulations that go with a longer life, death making haste, he gains.

And the Apostle describes the order and manner in which our hope shall be fulfilled: This, he says, *we say unto you in the word of the*

Lord, that we who are alive, who remain unto the coming of the Lord, shall not come before them who have slept. For the Lord himself shall come down from heaven with commandment and with the voice of an archangel and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left shall be taken up together with them in the clouds to meet Christ, into the air; and so shall we be always with the Lord (1

Thess. iv. 14-16). This is what he means: That when the Lord comes, He will find many Christians who are still in the body, who have not yet undergone death. Nevertheless these shall not be taken up to heaven before the saints who have died, and who wakened by God's trumpet and by the voice of an archangel, have risen from their tombs. But when they have been raised up, then joined together with those who are alive they shall be taken up in the clouds to meet Christ in the air' and so they shall reign for ever with Him. Nor can we doubt that our bodies, although they are weighty, can be lifted up into the air: since Peter, who also had a body, at the command of the Lord, walked upon the waves of the sea (Mt. xiv. 29). Elias too, in confirmation of this hope, was taken up to heaven in a fiery chariot (IV Kings ii. 11).

6. *What we shall be like after the resurrection.* But you will ask perhaps: What shall they be like who have risen from the dead? Hear thy Lord Himself telling thee: *Then, He says, shall the just shine as the sun in the kingdom of the Father* (Mt. xiii. 43). What need have I to speak of the splendour of the sun? Since the faithful shall be transformed into the likeness of the glory of Christ the Lord, as the Apostle Paul bears testimony: *Our conversation is in heaven*, he says: *from whence also we look for the Saviour, our*



Lord Jesus Christ, Who will reform the body of our lowliness made like to the body of his glory (Phil. iii. 20); then without doubt this mortal flesh shall be transformed to the likeness of Christ's shining glory, and what is mortal shall put on immortality. For what is sown in weakness, shall, straightaway, rise in power (I Cor. xv. 43). Flesh shall no more fear corruption; it shall suffer neither hunger nor thirst nor sickness nor misfortune. For our peace is safe, and the security of our life immovable (cf. I Thess. V. 3). Of another kind is the glory of heaven, where also we shall receive joy unailing.

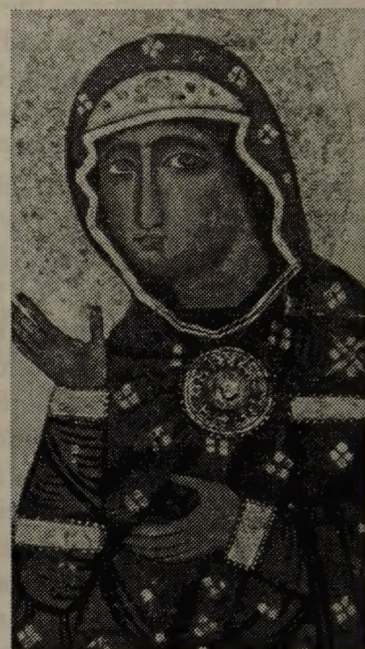
7. Death is rather to be longed for, than mourned; but must not be self inflicted With these things before his mind and eyes, the blessed Paul declares: I desire to be dissolved and to be with Christ, a thing by far the better (Phil. 1, 23). And teaching us still more openly, he says: While we are in the body we are absent from the Lord; for we walk by faith and not by sight. But we have a good will, he says, to be absent rather from the body and to be present with the Lord (II Cor. v. 6-8). What are we doing, we men of little faith, who grieve and rebel should one of our dear ones depart to the Lord? What are we doing, we whose pilgrimage on this earth delights us more than to be restored to the presence of Christ? In very truth, this whole life of ours is but a journey through a strange land. For as pilgrims in this world, we have here no certain dwelling; we suffer, we sweat, walking by ways that are difficult, and full of peril. Treachery awaits us on every side, from spiritual enemies and from bodily ones; on every side the winding paths of error are made ready. And though beset by such dangers, not only do we wish not to be set free of them, but we even weep and mourn as lost those who have been delivered.

What has God given us through His Only-begotten, if we still fear the coming of death? Why glory in being born again of water and the Holy Ghost, when we are saddened at the thought of going forth from this world? The Lord Himself cries out to us: If any man minister to me, let him follow me; and where I am, there also shall my minister be (Jn. xii. 26). Do you suppose that if an earthly king were to call someone to his palace, or to a feast, that he would not hasten there gratefully? How much more should we not hasten to the heavenly King, Who will not only receive us as guests, but shall give us to reign with Him; as it is written: For if we be

dead with him, we shall live also with him; if we suffer, we shall also reign with him (II Tim. ii. 12).

But I do not say this as meaning that anyone may raise his hand against himself, or slay himself against the will of God his Creator, or drive the soul from the dwelling place of the body. But this I say, that when he is called and when his neighbour is called, let him go cheerful and rejoicing, and let him rejoice with those that are going. For this is the sum total of Christian belief: to look for our true life after death; at the end of life, to look for its return. Having then taken to heart the words of the Apostle, let us now with confidence give thanks to God, Who has given us victory over death, through Jesus Christ our Lord, to Whom be glory and honour now and for ever. Amen. §

This Byzantine icon is said to have been brought to Rome, to the Basilica of Saints Bonifacio and Alessio, in the 10th Century from Damascus, Syria. It is thought to have originated in Edessa. Many monks and artists, with their icons, fled to the West rather than perish at the hands of iconoclasts.



Our Saturday high country hikers, Vanessa, Ron, Laurie, John R., Natalie, and Dr. Dan. John Robinson was visiting from England.



October 1999

Mon

Tue

Wed

Thu

Fri

Sat

See our Web Site
www.westernorthodox.com
 for a copy of recent LION newsletters, a list of WR Parishes, and various helpful Essays.

1 S. Remigius 7:30 AM Matins 8:00 AM Mass	2 Holy Guardian Angels 7:30 AM Matins 8:00 AM Mass 5:00 PM Confessions 6:00 PM Evensong
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Trinity XVII
 7:30 AM Matins
 8:00 AM Mass
 9:00 AM Ch School
 10:00 AM Mass
 4:00 PM Evensong
 5:00 PM Latin Club

feria

5
S. Placidus &
Companions

6
S Macarius,
New Martyr
12:00 PM Mass

7
Ss Sergius &
Baccus, Mm

8
SPelagia

9
S. Stephen of Serbia
5:00 PM Confessions
6:00 PM Evensong

Touchstone Conference at Rosemont, Illinois

10
Trinity XVIII
7:30 AM Matins
8:00 AM Mass
9:00 AM Ch School
10:00 AM Mass
4:00 PM Evensong
5:00 PM Latin Club

11
St Ethelburga
7:00 PM
Vestry

12
S. Wilfred

13
S. Edward,
King &
Confessor
7:30 AM Matins
8:00 AM Mass
12:00 PM Mass

14
S. Calistus
7:30 AM Matins
8:00 AM Mass

15
Our Lady of
Walsingham
7:30 AM Matins
8:00 AM Mass

16
S. Longinus, Martyr
7:30 AM Matins
8:00 AM Mass
5:00 PM Confessions
6:00 PM Evensong

17
St Etheldreda
7:30 AM Matins
8:00 AM Mass
9:00 AM Ch School
10:00 AM Mass
4:00 PM Evensong
5:00 PM Latin Club



19
S. Frideswide
of Oxford

S Luke, Evangelist
 <<<

20
S. Artemius, M
7:30 AM Matins
8:00 AM Mass
12:00 PM Mass

21
S. Hilarion
7:30 AM Matins
8:00 AM Mass

22
Ss. Ursula &
Companions
7:30 AM Matins
8:00 AM Mass

23
S. Ignatius of
Constantinople
7:30 AM Matins
8:00 AM Mass
5:00 PM Confessions
6:00 PM Evensong

24
Trinity XX (S Raphael)
7:30 AM Matins
8:00 AM Mass
9:00 AM Ch School
10:00 AM Mass
4:00 PM Evensong
5:00 PM Latin Club

25
Ss.
Chrysanthus &
Daria

26
S. Evaristus
& St Dimitrios,
Martyr

27
Vigil of Ss
Simon & Jude,
Apostles
7:30 AM Matins
8:00 AM Mass
12:00 PM Mass

28
Ss Simon &
Jude, Apostles
7:30 AM Matins
8:00 AM Mass

29
S. Anastasia
the Roman, M
7:30 AM Matins
8:00 AM Mass

30
Vigil of All Saints
(anticipated)
7:30 AM Matins
8:00 AM Mass

31
Trinity XXI
7:30 AM Matins
8:00 AM Mass
9:00 AM Ch School
10:00 AM Mass
4:00 PM Evensong
5:00 PM Latin Club

November
1st
**ALL
SAINTS'
DAY.**
Mass at 8
AM and 7
PM.

November
2nd
**All Souls'
Day**
Mass at 8
AM and 7
PM.



Ken and Carol McCabe came to St. Mark's two years ago from St. Michael's Orthodox Church in Whittier, California. They settled in Castle Rock where two of their sons and families reside.

Carol was born and raised in Englewood, Colorado and moved with her family to California in 1962.

Ken was raised in Los Angeles, California. He left California only during his army tour.

A daughter, Deborah, and her family are still in Anaheim California. They attend St. Michael's Orthodox Church. Another son, Mark, and his family live in The Woodlands, Texas. They attend St. Anthony's Orthodox Church in Springs, Texas.

Since their retirement, Ken has enjoyed building his garden railroad, presently under construction in the backyard. In the winter time, he works on a model railroad presently under construction around the basement. Carol enjoys crocheting afgans, gardening and her grandchildren.

Ken and Carol, along with the rest of the family enjoy outings, picnicking and camping together.

Carol was raised in the Methodist-Episcopal Church, leaving it as a young woman and going to the Episcopal Church, in search of "The Church." In the late 1960's with the many changes taking place in the Episcopal Church, the search continued, and brought Carol and her children to the Anglican Church.

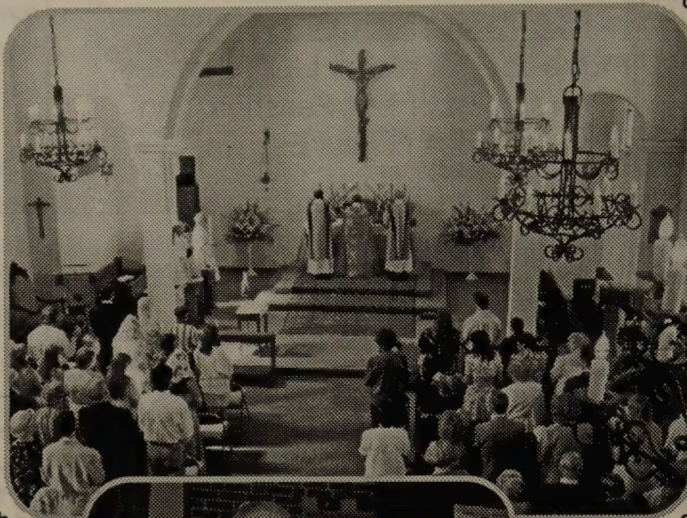
St. Michael's Anglican Church was formed after 3 Churches succeeded from the Episcopal Church, Easter 1977. Under the guidance of Fr. Michael Trigg, a group of former Episcopalians formed St. Michael's. Their purpose was to maintain a traditional Christian faith without forming another sect. They were in agreement with the "Agreed Anglican Principles." The goal of this new Church was to study and research the possibilities of becoming Roman Catholic, Old Catholic or Orthodox. In January 1981, a vote

was taken and 2/3's of St. Michaels voted to become Orthodox, the other 1/3 voted not to, and walked out. It was a bitter sweet day there was joy in ending the search and becoming Orthodox, and sadness in the loss of many friends. Carol later served as President

of the Church Women and sang in the choir.

Ken was raised in the Baptist Church and for many years was not active in any organized religion. Seeing his family's involvement in the Church, began his quest for knowledge of the Orthodox Faith. Ken was Chrismated in 1989. He served on the Parish Council.

Ken and Carol will celebrate 29 years of marriage in November. They have ten grandchildren and two great grandchildren. \$



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Rector and Dean of the Fruited Plain, Western Rite Vicariate, The Antiochian Orthodox Christian Archdiocese of North America, Greek Orthodox Patriarchate of Antioch and the East.

Matushka Deborah is Staff Photographer.

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